Mr. *FLEETWOOD's*

SERMON

AGAINST

CLIPPING.

Lane, Mayor.

Cur' ſpecialis tent' die Dominico xvi^to^ *die Decembris* 1694. *Annoq; Regis & Reginæ Willielmi & Mariæ Angl', &c. Sexto.*

This Court doth deſire Mr. *Fleetwood* to Print his SERMON, this Day preached at the *Guild-Hall* Chappel, before the Lord MAYOR and Aldermen of this City.

Goodfellow.

Imprimatur.

Carolus Alſton R. P. D. Hen. Epiſc. Lond. à Sacris.

Decemb. 18. 1694.

A SERMON AGAINST CLIPPING,

Preach'd before the

Right Honourable the

Lord Mayor AND Court of ALDERMEN,

AT

GUILD-HALL Chappel,

On *Decemb.* 16. 1694.

By *W. FLEETWOOD*, Chaplain in Ordinary to Their Majesties.

LONDON,

Printed by *Tho. Hodgkin*, and are to be Sold by *John Whitlock*, near *Stationers-Hall*, 1694.

GENESIS xxiii. 16.

And Abraham weighed to Ephron the Silver which he had named, in the audience of the Sons of Heth, four hundred Shekels of Silver, currant Money with the Merchant.

AFter a generous Conteſt betwixt *Ephron the Hittite*, offering freely as a Gift *the Cave of Machpelah*, and *Abraham* handſomly refuſing ſo to take it, but deſiring earneſtly *to purchaſe it for a poſſeſſion of a burying-place amongſt them*, at an appointed Price, it was agreed, That he ſhould pay Four hundred Shekels of Silver for it. And *Moſes* tells us in the Text, That *Abraham weighed to Ephron*, &c. Of which Words, the Uſe that I intend to make, at preſent, will be this, to take occaſion from them to conſider. *Firſt*, The Uſe and Neceſſity of Money to the carrying on the Trade and Commerce of the World. *Secondly*, The Miſchiefs of corrupting and debaſing Money, the coyning of bad Metal, or the

clipping and ſtealing from good. *Thirdly*, The Reaſonableneſs and Juſtice of the Laws that puniſh ſuch Offenders.

I. *Firſt*, Of the Uſe and Neceſſity of Money to the carrying on the Trade and Commerce of the World.

Men finding it, at firſt, impoſſible to ſubſiſt of themſelves, and by the immediate Product of their own Labours, were conſtrain'd to have recourſe to one another, to ſupply their Wants: They carried what they had the greateſt plenty of, and beſt could ſpare, to purchaſe what they needed moſt, at another's Hands; who gave them what they came for, in conſideration of what they brought, if he found it valuable with others, or uſeful to himſelf.

This was, it is agreed, the way Men took at firſt, in the Infancy of Time and Trade, to furniſh themſelves with the Neceſſaries, and ſome of the Conveniencies of Life, by Bartering and Exchanging one Commodity for another.

But this was found to be very inconvenient, upon the account of its being difficult to agree upon the Price and Value of what each had in his Poſſeſſion; and the trouble of carrying and tranſporting Goods and Cattle from Place to Place, and loſing oftentimes their Pains and La-

Labour, by reaſon that no one wanted what they brought, nor would exchange, unleſs they would part with it, to their great loſs. And therefore, to prevent theſe Inconveniencies, it was agreed upon (we know not when, nor how, exactly) that ſomething ſhould be us'd in common by them all, with which they ſhould be able to purchaſe every thing they wanted, from another; and by which they might rate and value all things that they had themſelves: To ſet up (in a word) ſome one particular thing, to be the common Meaſure of the Worth and Price of every thing beſides: And this was to be ſomething that was *portable*, for eaſe and convenience; ſomething *durable*, that it might not by conſtant uſe wear ſoon away; and ſomething not over-ſcarce, nor over-common; and ſomething, laſtly, that was *beautiful*. All theſe Qualities concurring in Metals, ſuch as Braſs and Copper, Silver and Gold, they were each of them pitched upon, by ſeveral Nations, according to the Plenty, or the Scarcity they had of them, to ſerve to all the above-nam'd Purpoſes: And this great thing that was to counter-balance, and (as the Preacher ſays it does, *Eccleſ.* x. 19.) to *anſwer all things* elſe, was what we now call *Money*.

How long this thing has been in practice in the World, is of no great Uſe to enquire; the mention of it in the Text, is older than we can find in any Book beſides, by at leaſt Seven hundred Years, and yet there is no doubt but Money was us'd before the Days of *Abraham*. But what is to our purpoſe to obſerve, is, That it was valued both by Buyer and Seller, according to its *Weight*; and all the Money that was received, was firſt weighed, as being the only means to remedy the former Inconveniencies; for by this, a Man was ſure, that he received ſo much Money as he rated his Goods at, and with which he might purchaſe as much of what he wanted, as he could have had in exchange for his Goods, without the trouble and hazard of carrying them up and down. For Money is the common Pawn or Pledge, that one Man takes, in hopes of parting with it to another, for what he wants, whenever he ſees fit. But this could never be, unleſs its weight were certain and determin'd. It is therefore ſure, that *weight* is Mens ſecurity, and the true intrinſick worth of Money.

But becauſe it was too troubleſome, and took up too much time, to carry Scales, and weigh whatever they receiv'd, Men found it con-

convenient to have a *Stamp* or *Mark* ſet upon every Piece, to ſignifie its weight and value; by which Men knew what they receiv'd or paid away, with little or no trouble.

Yet ſomething ſtill was wanting to ſecure the truth of Payments: Men might be fraudulent and falſe, and bring their Money, truly Mark'd and Stamp'd, and of a juſt Weight, but of ſomewhat a baſer Metal, and more alloy than it ſhould truly be; by which a Trader ſhould receive as much for quantity and denomination as he ought, but not of equal fineneſs and goodneſs with the current Coin. To guard Men therefore againſt all theſe Miſchiefs, and to keep them from doing and receiving Injuries, and from impoſing one upon another, and to ſecure Trade, it was judged abſolutely neceſſary to intruſt the Kings and Governours of Nations with the Care and Charge of Coining all the Publick Money. For who are ſo fit as they, who are preſum'd to be the Fathers of their People, the Men of greateſt Honour and Integrity, who are the moſt concern'd, and have the moſt to win or loſe, and who are appointed and ſet up by God and Man, for no other end and purpoſe than to conſult, procure, and conſerve

ſerve the general Good of their reſpective People: Who are ſo fit as they to have this Charge committed to them, that is of ſuch Importance, and ſo univerſal a concern? So that now we have the Publick Faith and Conſcience, Intereſt and Honour, all engag'd to ſecure to the Receiver the Weight and Fineneſs of every ſingle Piece of Money. The *Heads* of Princes are not only ſtamp'd for Ornament and Honour, and to declare who are and have been Governours of ſuch a Nation, but publickly to vouch the true intrinſick worth of every Piece, and tell Men that they there receive ſo much Silver, and of ſuch a fineneſs, and that that Image warrants it: And for this cauſe it has been always highly Penal to Counterfeit the Publick Stamp, and to Coin Money, tho' of equal Weight and Goodneſs with the King's: Not that any great evil is hereby done to any Man, but that if this were indulg'd to private People, the World would fall again into diſtruſt and fear, into ſuſpicion and uncertainty about their Money, and return anew to weighing and trying all they took.

This is the ſhort Account and Hiſtory of Money. Neceſſity (which grows continually, and will do ſo to the World's end) firſt introduc'd

troduc'd the uſe of it; and it could not be uſeful but by being the common Standard and Meaſure of the Price and Worth of every thing beſides; and it could not be this, but by being of ſuch a certain and determined Weight and Fineneſs; and of this we could not be ſecure, without much Pains and Trouble, but by entruſting the Coinage of it to Kings, and ſuch as they Commiſſionate and Appoint, to ſee that the Commonwealth receive no dammage.

We are now in the *Second Place*, to ſee the Miſchiefs of corrupting and debaſing Money, the Coining bad Metal, and the Clipping and Stealing from good. II.

The Coining even of good Metal and full Weight, is (we have ſeen above) of ill Example, and of ill Conſequence, when done by Private People, and without Authority, becauſe it lays the way open to Deceit and Fraud, and takes away the Truſt and Security Men have in the Princes faithful and honeſt dealing with them, and brings them again to a ſtate of jealouſie and caution each of one another. But, to be ſure, the Coining of bad Metal, muſt be miſchievous: Juſt ſo much Miſchief and Injury muſt needs be done to every individual

dividual Man that takes it, as there is wanting of the uſual Weight and Fineneſs in each ſingle Piece. Suppoſe, for inſtance, Men ſhould mix one third of baſer Metal with their Silver, and put it off for good and true, and ſuch as it pretends to be; 'tis manifeſt, that every one receiving ſuch a Piece would be impos'd upon, and loſe one third of what he ought to have: For the Publick Faith engages, that every Man receiving a Piece of ſuch a Mark and Denomination, ſhall receive in it ſo much Silver, and of ſuch a Fineneſs; and here a Man receives but *Twenty* Pence for Half a Crown, whoſe Stamp proclaims it is to go for *Thirty*. The Caſe indeed is not ſo well as I put it, for they who Coin falſe Money, give us neither a fifth nor ſixth part of good Silver; and all that is wanting is ſo much Cheat and real Injury: So that that impudent Demand of *Who is hereby Wronged?* can find no Place; for every one is wronged that takes this Money, and every one is actually a loſer more or leſs, by reaſon it quickly ſtops, and is not currant: Here every body ſees and feels the Injury; and if it falls upon the Poor and Labouring Man, he loſes, it may be his Day's Work, and the Family its Subſiſtence and Proviſion: But I

put

put the Caſe ſo fair, that I may not multiply particulars, but join the Clipping of good Money with the Coining of bad, and mixing baſer Metal with Silver: For if Half a Crown be Clip'd to *Twenty* Pence, it is equal to Half a Crown not Clip'd, that has but *Twenty* Pence of Silver in it. And the Injury to Private People is the ſame; and therefore I conſider them as one and the ſame Offence, in that they both alike defraud the Receiver of what is his due; for there the Injuſtice lies: that is the Sin at the bottom; there is ſo much ſtollen from every Man as there is leſs given him than he ſhould receive.

And this adminiſters occaſion to People, either Strangers or Natives, to Cheat us even with true Silver; for they may ſecretly Coin us (as 'tis probable they do) a great deal of true Silver, but not of full Weight, and putting it off under the ſhelter of Clip'd Money, do gain thereby at leaſt one third. Now no one gains but what another loſes in ſuch Bargains. By this the Foreigners (that are but dextrous and will venture) have opportunity of purchaſing what Commodities they pleaſe, and paying us with little Money, for which they muſt otherwiſe (were there no Money Clip'd) give us good Silver, and

full Weight, either of theirs, or our own Coin.

Thus Clipping lays us open to the Cheats and Injuries of all the World, as well as of our own People. I do not ſay that Strangers *do*, but that they *may* improve the Villany and Injuſtice of our own Clippers, to their own advantage, and to our farther Miſchief; and 'tis a wonder if they do not: For it is not very likely that one Nation ſhould raiſe the value of its Money above its true intrinſick worth (which is indeed its Weight and Fineneſs) but that its Neighbours will have ſome advantage by it, by Importing Money of the like Weight with that which goes Currant. Now the paſſing of Money Clip'd, for Money of juſt Weight, is, in effect and truth, raiſing our Money, and making that to go for *Thirty* Pence, which is indeed but worth *Twenty*. And therefore there is, at leaſt, ſome hazard of Foreigners Coining and Importing Money of equal Weight and Fineneſs with our own, which cannot poſſibly be done, without our great prejudice: Now this could never come to paſs without our Clipping, for that alone it is that gives them opportunity; that is the handle they may take their hold of: And if we do not ſee Money of this kind paſs commonly about, it is no Argument that there

is

is none Imported from abroad, nor Coin'd at home, for a little Art is ſufficient (they ſay) to cover that deceit, and make it paſs for old.

Well, but the Money paſſes ſtill for good and currant Coin, and where is then the Miſchief? a little Shilling buys as much as a great one, and the Name and Character of Pieces are as good a Standard and Meaſure of the Price and Worth of all things elſe, as if they were full Weight, and anſwered to their Name and Character; and therefore where is the Offence and Injury? who is hereby wronged? This indeed is the laſt reſort of all the Patrons of this Practice; the Refuge to which the Guilty fly themſelves, and the conſideration that ſtirs the Peoples pitty at their Sufferings; they think that hereby none is Injur'd, but this is a miſtake, for every one is Injur'd more or leſs by Clipping. The Merchant that Exports more Goods from home, than he Imports from abroad, muſt unavoidably diſcharge the over-ballance with good Money; this he can never do with Clip'd, for it is not *Cæſar's Face* and *Titles*, but *Weight* and *Goodneſs* that procure Credit: And if a Foreigner Import more of his Country Goods than he carries away of ours, the over-ballance muſt be paid in weighty Money, for the Clip'd will not

go abroad: Now, if the Exportation of our weighty Money (which is only now the *Mill'd*) be a miſchief to the Nation, we ſee it is occaſion'd chiefly by the Clipping: for if the Old were of the ſame due Weight with the New (as it is before theſe Thieves ſteal from it) the New and Old would be Exported alike; and then the Complaint would only be of the Exportation of Money in general; which, whether it be Good or Evil to a Nation, I have nothing to ſay: Only one cannot help ſeeing, that as there is *Law* on one ſide, ſo there is unavoidable *Neceſſity* on the other, if we Import more Foreign Goods than we carry out of our own Kingdom. I am only concern'd to ſay, that if Exporting our New-Money be a miſchief, it is owing eſpecially to the Clipping of the Old; and that therefore Clipping is Injurious. And if we do not give theſe Foreigners our weighty Money in exchange for their Commodities, becauſe we cannot get it, yet we muſt give them Goods proportionably more or better; They will not be Loſers by our Clipping: They will either contract for Money of full Weight (if they be to carry Money home, or to another Trading Country) or for proportionable allowance in the Goods they take for what they bring. And what is the conſequence

ſequence of a Merchant's paying more for what he buys of a Foreigner, but that he will ask a better Price of the Retailer? And the Conſequence of that muſt needs be, that every one that buys muſt make amends for the Defect of clip'd Money. And thus the Injury is univerſal; all that conſume Commodities of Foreign growth or make, are affected more or leſs by this firſt Injury; but becauſe the Miſchief is ſo general, and diffus'd, and at ſuch diſtance and remove, Men either think not at all, or but ſlightly of it.

An Inſtance, it may be, will make the Matter plain to every one. Suppoſe then that a Foreigner import (and it is the ſame thing, as if we fetch'd) from abroad, Goods to the value of Thirty thouſand Pounds; but it is Silver only, and not Goods that he will have in exchange for what he brings: You are therefore ſure, that he means not Thirty thouſand Pounds in clip'd Money, for that he ſees is no more worth than Twenty; and you may call it how, or what you pleaſe, at home, but it is not, as the Text expreſſes it, *Money currant with the Merchant*; *i. e.* with one that Trades abroad, unleſs it be of full Weight. The Commerce therefore is at an end, unleſs you can procure him full Money; which being impoſſible, (we may well enough ſuppoſe it ſo, for ſo it will ſhortly be, without

without all peradventure) it muſt be made up of the clip'd, and then he receives what is but as *Thirty* to him, but it may be very near *Forty* from us. And who muſt make up this, but we that buy theſe Goods at ſecond, or third, or farther hand? The Merchant will not ſell that for Thirty which coſt him Forty, we may be ſure; and therefore it is evident, to a Demonſtration, That every one pays proportionably more for what he buys, by reaſon of Clipping, and therefore every one is cheated by it, and cheated conſtantly, altho' he mind not the particulars.

This Evil is indeed avoided, where Foreigners will take our clip'd Money, in aſſurance of putting it off again, for Goods they want to carry home; but it is only avoided for the preſent; the Nation will unqueſtionably feel it, ere long, to their great ſmart; the Puniſhment is indeed deferr'd, but every one knows that that is no acquittance.

Suppoſe a little farther, That a Company of ill-deſigning People ſhould buy up all the Plate in *London* and pay for it in clip'd Money: The Goldſmiths will by theſe means give more away than they receive, by at leaſt one third of Sterling Silver. This opens the way to their prodigious loſs, for if the Money ſhould be call'd in then, (and why not then, as well as any time af-

ter

ter or beſides?) they muſt undoubtedly be loſers ſo much by it; and why ſhould any Body of Men be ſo expos'd to Ruine, by ſuch Villainy? Well, but they are content to Traffick at this Rate; yes, and ſo muſt every one beſides, by a ſtrong Neceſſity; but it is ſtill in hopes that they ſhall paſs away what they receive, at the ſame Price: But will not this Hope periſh ſometime or other? Yes, unqueſtionably, but becauſe we know not when, we do not value it.

But is not Clipping, notwithſtanding this uncertainty of Time, an Injury and piece of Theft? Becauſe we do not feel at preſent, do we never fear a Miſchief for the future? We think not ſo weakly in any other Caſe. What makes Men plant, in their Eſtates, the Trees, they know that they ſhall never reap the Fruits of? What makes them build the Houſes, that will laſt for many Generations after they are dead and gone, but the Care and Concern they have for their Poſterity, that it may be well with their Children, and with their Childrens Children after them? We ſee Men guard, in all their Contracts, as much againſt Evils to come, as thoſe that are preſent, or near at hand. If a Man ſhould undermine our Houſe, we ſhould not be content and eaſie, altho' the Men of skill ſhould aſſure us, it would laſt and

ſtand

ſtand our time, with all ſecurity; we ſhould be fearful that it might not do ſo; or if it ſhould, we ſhould be careful for our Children.

Whoever lays the Foundation of our Miſery, does then begin to make us miſerable, tho' we may not feel it for ſome time after. So when we decline towards old Age, we often find our ſelves pain'd and diſeas'd, with the Strains that happened in Youth, and vigorous Exerciſes, which then were over-look'd and quite neglected. No one can tell exactly when this Miſchief will break out, and what the Effects will be; but let them be as kind as they can, they will be very heavy to the Nation. When once the ſuſpicion of calling in this Money ſhall appear, there will unavoidably be a ſuddain ſtop of Trade, among Retailers, for ſome time; for no one will receive what he is ſure to loſe by; and this, tho' it be ſhort, will yet be hard and grievous to mean People, and ſuch as live by the Day, who will not know how to find themſelves and Families with Neceſſaries for ſome ſpace of time, till Money get into its old Current.

This Miſchief may appear ſhort and inconſiderable; but be it ſo, what is the Good that counter-balances it? What need is there of *any* Miſchief? Why ſhould theſe Villains hazard the Diſtreſs

Diſtreſs and Miſery of poor and labouring People, tho' it were but for a Week? The Common People then, will ſee and feel the Injury and Miſchief that is done by Clipping, which now they cannot underſtand, or will not well conſider. They will find that the little Money they then have, will not go for more than its juſt weight; and be convinc'd by Hunger and Thirſt, that Clippers are as truly Thieves and Robbers, as thoſe they find upon the High-ways, or breaking up their Houſes, and do as well deſerve their Chains and Halters.

And who can tell, whether every ſingle Perſon muſt not bear his own Burthen, and ſtand to the loſs of all that is wanting of due Weight, of all the Money he is Maſter of? And if he muſt, the Cry will be like that of *Egypt*, loud and univerſal, for every Family will be a loſer: But it will fall ſevereſt on the Poor, who from a little can ſpare none.

One of our Hiſtorians [*W. Hemingford, Anno* 1180.] tells us, That in *H.* the *Second*'s time, the Money of the Kingdom was ſo corrupt, that it was fain to be chang'd and call'd in: It was indeed neceſſary, but it fell exceeding hard upon the Poor and Country-People. So it was alſo in the time of *Hen.* III. upon calling in the old

and clip'd Money [*M. Paris, Anno* 1248.] by Proclamation, the People were more diſtreſs'd, than if Corn had been at Half a Crown a Buſhel, (which was then, I believe, equal to *Twelve* or *Fourteen* Shillings now) for the new Money was not yet come to their great Towns; and when it was, they receiv'd no more new, than their old came to by weight; paying alſo, over and above, *Thirteen* Pence in the Pound for Coinage; ſo that beſides the loſs of Time, and the great Charge they were at, to come to the ſeveral Places of Exchange, they were ſent away with hardly *Twenty* Shillings, for every *Thirty*, that they brought along with them. *Arctabatur Populus, non mediocriter damnificatus.* The People were ſtraitned, and receiv'd no ſmall dammage; they loſt, you ſee, one *Third*. The Poor ſtill ſuffered moſt, and ſo it will always be; for a ſmall Weight is heavy to the Weak and Faint; and a little Loſs grievous to ſuch as have but little.

Neither, *Laſtly*, Is the Evil far remov'd, altho' the Publick bear the Loſs, for every Man is Part and Parcel of the Publick.

And if the *Mint* receive the little Money in, and deliver out good and full, yet muſt it needs be, that theſe Particulars muſt fill the *Exchequer*, in return for what they have receiv'd of new Money.

That

That is, a general Tax muſt anſwer for the Robberies of theſe Villains; the Good and Innocent, the Careful and Induſtrious People, muſt contribute to the making up the loſs the Publick ſuſtains by the Injuſtice and Theft of Clippers. And how ſoon this will be, no one can tell, but by the haſte that is made to make it neceſſary, it cannot well be far off.

I have ſpoken exceeding modeſtly and moderately, when I ſuppoſed we were only cheated of *one Third*; I did it to make the Caſe plain, for every one ſees, that near to *half* is taken away, which opens the Paſſage to a Suſpicion, that *Covetouſneſs* as well as *Luxury*, is at the bottom, in the Crime of Clipping; and that ſome People will grow Rich thereby, as well as others feed their Vices and Neceſſities; for it does not ſeem very probable, that ſo much Money ſhould be ſpent by thoſe poor and mean Wretches, who are commonly diſcovered to live by this unjuſt and wicked Practice: The Summ is much too big for them; and one cannot well account, how almoſt all the old Silver that circles round the Nation, ſhould come into theſe Clippers Hands in the compaſs of a few Years.

But with this I have little to do. It is enough to anſwer my Deſign and Purpoſe, if I have

ſhewn you with any clearneſs, the Miſchiefs of corrupting and debaſing Money, the Coining bad Metal, and the clipping and ſtealing from good; for then the way is open to the juſtification of the Laws, that are made to puniſh ſuch Offenders; which was the *Third* and laſt Particular.

III. Nothing can juſtifie the ſeverity of Legal Puniſhments, but their Neceſſity; and nothing evidences this Neceſſity, like the ſight and knowledge of thoſe Evils and Miſchiefs the Laws deſign to prevent as well as puniſh: And therefore, the laying open the Injuries and Miſchiefs of Clipping and Coining is the readieſt way to clear the Reaſon and Juſtice of ſuch Laws, as doom to Death ſuch Malefactors.

This I have been already trying to do, and tho', there is no doubt, but the Men of Skill and Experience in Trade, and Money-matters can ſee more Miſchiefs than I mention, riſing from theſe Practices, yet certainly *theſe* mentioned are ſufficient to acquit our Laws from being Cruel or Unjuſt; for what can Laws do leſs, than ſecure the Honour of the Nation (which is much concern'd in the Goodneſs and Weight of its currant Coin) with reſpect to Foreigners, and juſt and righteous Dealing with one another at home? And if nothing

thing leſs than Death will ſerve to theſe good Ends, then putting Men to Death for Clipping and Coining is neither Cruel nor Unjuſt. And tho' more Pity uſually attends theſe Criminals than others, yet the Laws have not therefore leſs of Reaſon and Equity, that condemn them; nor is their Fault leſs heinous in it ſelf, or miſchievous to others. But our Pity ariſes from hence, That we ſee Men going to ſuffer Death for a Crime, by which we know of none that are undone, or greatly injur'd; the Evil is unfix'd and undetermin'd, and we cannot put our ſelves into their Condition who are hurt by theſe Offenders, as we can and do in other Caſes, which excites our Indignation. Thus when a Thief breaks in upon a Houſe and ſteals, we are immediately ſenſible both of the Fright and Injury, which a particular Perſon feels, and the Concern we have for him and his Family, that may be undone by the Robbery, counter-balances our Pity for the Criminal. *Self* is more nearly touched, for this may be the Caſe of every honeſt Man, and therefore fear for our Selves and Families, as in danger of being ruin'd by the like Villany, out-weighs our Pity to a Felon. But in the Caſe of falſe Coinage or Clipping, we think immediately only of a Dammage to the

Treaſury,

Treaſury, which we eſteem above our Pity: Or we conceive a Dammage publick and general, which excites no pitiful Reſentments in us, becauſe we have our Eye on no particular Man as ruin'd or undone thereby.

But the remembrance of what hath been above-ſaid, of the Miſchiefs that are truly done, both to the Publick, and to almoſt all Particulars, will change this ill-plac'd and miſtaken Pity, and transferr it to thoſe, that ſuffer Want and Miſery by theſe ill Practices, altho' we do not know them in particular; for 'tis impoſſible that ſo much Miſchief ſhould be done, but ſome or other muſt ſuffer by it.

But to ſhew you that our Laws are neither cruel nor unjuſt in this Affair, it is ſufficient to ſay, that they agree with the Laws of almoſt all Nations, which ſeldom do conſpire in bloody and inhumane Executions.

The *Romans* conſidered this Crime of Clipping and Coining, generally ſpeaking, as *High-Treaſon*: They made exact enquiries after theſe Offenders: They tortured Men to confeſs their Accomplices: They allowed Rewards and Privileges to ſuch as would Impeach; if they were Slaves, they were ſet at Liberty, and the Exchequer paid their Ranſom to their Maſters: If

See at the end. A

one

one of theſe Offenders eſcap'd out of Cuſtody, his Keeper, if privy to it, certainly died for him: If the Maſter or Owner of the Houſe or Place where ſuch Offence was committed, were conſcious to the thing, altho' not actually employ'd himſelf, he forfeited his Houſe, Goods, and Eſtate, and was himſelf Tranſported; and if he knew nothing of the matter, yet he Forfeited his Houſe, unleſs he made himſelf the firſt diſcovery to the Magiſtrate (to oblige them, I ſuppoſe, to greater caution whom they truſted in their Houſes.) All Servants, Helpers, and Aſſiſtants, were alſo Condemn'd to dye, as well as the principal Agent: And the Death they often underwent, was being burnt. And yet the *Romans* were as ſparing of Blood, and as merciful in their Executions as any Nation whatever. *See* B

The Laws of the *Wiſigoths* puniſhed theſe kind of Offenders, if they were Slaves, with the loſs of their Right-hand; if they were Freemen, with the loſs of half their Eſtates, and being made Slaves to whom the King pleas'd. Rerum Hiſpanic. *Tom.* III. *pag.* 957.

The Laws of our own Country in King *Athelſtan*'s time, puniſhed them (as above) with the cutting off their Right-hands, and fixing them over the place where they committed the Offence. In King *Ethelred*'s days they were to undergo the C

Treble

Treble Ordeal (*i. e.* to carry a Red-hot Iron of three pound weight in their hands ſuch a determined ſpace of Ground) and if they miſcarried
D there, they were to dye. In *Henry* I. time they were Condemned to loſe, ſome their Hands, and ſome their Eyes: And ſome (in alluſion to the Word) who were found to *adulterate* the Kings Coin, were ſo puniſh'd as if the Laws intended to prevent *Adultery* it ſelf: As appears in our
E Hiſtories of thoſe Times. Theſe Puniſhments were after chang'd into the Modern Executions, and have ſo continued ever ſince, altho' 'tis probable that Puniſhments of *greater Pain* and *conſtant Shame*, ſuch as they heretofore were, would ſecure us better, than putting Men to a ſhort and eaſie Death.

Thus much I think may ſuffice to vindicate our Laws from the reproach of being Cruel or Unjuſt; and (if Men will but well conſider) to wean them from that ſoft pernicious tenderneſs, that ſometimes, certainly, reſtrains the hand of Juſtice, ſlackens the care and vigilance of Maſtrates, keeps back the Under Officers, corrupts the Juries (for Paſſions and Affections bribe as well as Gifts) and with-holds the Evidence, both from appearing and from ſpeaking out, when they appear. Theſe are the ill effects of a weak

and

and undue compaſſion, ſhewn eſpecially to theſe kind of Offenders, which help ('tis more than likely) to encreaſe their number, and the Miſery of honeſt People, and therefore ſhould be better thought upon by ſuch as are ſo concern'd.

And now, if I have ſhewn you (as I thought to do) That this Offence is fruitful of Miſchiefs; that it diſhonours the Kingdom, and does apparently damnifie every particular Man, and will do more and more ſo, and fall at laſt with a moſt deadly weight ſomewhere or other, and, to be ſure, with greater violence on the Poor and Mean, who are leaſt able to endure it; if this be manifeſt, our Laws and Executions are not only clear'd from all their Imputations, but I have alſo found out, for theſe Wretches, a ſufficient Ground and Bottom for *Repentance*, which they, it ſeems, are generally ignorant of: They can ſee they have offended againſt the Laws and Statutes of the Kingdom, and can acknowledge that their other Sins and Offences have betray'd them to theſe Practices, but they cannot ſee the juſtice of thoſe Laws, nor the wickedneſs of theſe Practices: They can be ſorry for their great Misfortune, but they know not how to repent of Clipping and Coining, as Sins againſt God or their Neighbour; and therefore

however guilty they may be in other reſpects, yet the ſenſe of theſe Offences affects them little or nothing. All this pretended Innocence depends (as I have ſhewn) on this miſtake, that *No one is Injur'd hereby*; and they preſume that no one is Injur'd, becauſe they deſign the Injury of no particular one, nor know of any that is Injur'd by it: The Evil that is done is unfix'd and undetermin'd to Time, or Place, or Perſon, and therefore they conclude that none is truly done. If theſe were not their private conceits, why ſhould not they conclude themſelves as guilty of Theft and Fraud, and of Injuſtice, as much as any other Robbers, and conſequently repent as throughly and ſincerely of them? But it will not follow, that becauſe a Man either forgets or knows not whom he has Injur'd, that he has therefore Injur'd none, nor needs to repent or make amends. For if a Man ſhould, in the courſe of his Calling, ſet aſide the fear of God, and all regard to Honeſty and Juſtice, and make his advantage of People's Ignorance and Simplicity, their Eaſineſs or want of Underſtanding, and Cheat them all he could, without intending to Cheat any one particular more than another, it will not follow that he has Cheated none, becauſe he intended to Cheat no parti-

particular; nor will it follow that he has Cheated no more than he remembers to have Cheated; nor will it follow that he is obliged to repent of no more Injuſtice than he can call to mind done to Particulars; nor will it follow that he is not obliged to Reſtitution and Amendment, becauſe he has Cheated more than he remembers. The Man knows very well that he deſign'd his own advantage all the while, and had no conſideration of the Means; and knows that a great deal of wrong muſt needs be done, and that He did it; and knows that a great deal of Wrong calls for a great deal of Sorrow, and a great deal of Satisfaction. And this is certainly the Coiners and the Clippers Caſe, which requires as full and true Repentance as any other Robbery whatſoever, in as much as it is equal to any Theft of the ſame Value, with reſpect to private People, and with reſpect to the Publick much above it.

And what is ſaid of theſe as Principals, is alſo true in its proportion of all that are Acceſſaries; all that are any ways concern'd in this Affair, ſuch as knowingly provide or make their proper Inſtruments; ſuch as go up and down, whether in City or Country, to procure broad Money; ſuch as ſell theſe People broad Money for great Gain, which cannot poſſibly be done without a

ſtrong ſuſpicion of the Purchaſer; and ſuch as are employed to vend and put off theſe pieces ſo corrupted and debas'd; and laſtly, ſuch as eaſily receive and purchaſe the Clippings and Filings of Silver, at the Hands of juſtly-to-be-ſuſpected Sellers. I know not how they can (any of them) acquit themſelves (not to the Laws and Statutes of the Kingdom only, but) to God above, and to their own Conſciences, who are in any ſort Partakers with theſe Robbers of the Publick.

And upon this Account, a Diſcourſe of this Nature may be (I hope) in this Place, as juſtifiable, as any one elſe upon the *Eighth Commandment*: And I will believe I ſpeak to Magiſtrates, not only careful of the Dignity and Honour of our Laws, but of the Welfare and Security of innocent and honeſt People, and who will therefore take what Care they can, to bring to Light, and Puniſhment, theſe Offenders. And if there appears but little of *Chriſtianity* in ſuch Sermons, it will be to ſuch as conſider not, how great a Part, Juſtice and Honeſty, and fair and righteous Dealing make up of this Divine Religion; and how great Care the Doctrines of the Goſpel take, not only of Mens Souls in the World to come, but of the Good and Welfare of their Bodies

Bodies here. An honeſt Man and a good Chriſtian will never be two diſtinct things in a Chriſtian Kingdom; for the chief Deſign of our Religion is to make us good and honeſt Men in this World, and to propoſe Rewards to ſuch as will be ſo, in the World to come. And therefore, if I have convinced any one, of the Fraud and Villany, the Injuſtice and the Theft, of Coining and Clipping, and thereby ſhall deterr them from entring on, or perſiſting in, thoſe evil Practices, or ſhall reclaim them from them, and occaſion their Repentance and Amendment, I ſhall make no doubt of having ſerved the Intereſt and Deſign of *Chriſtianity*, in a great many Particulars. And in this Hope I will end this *Sermon*, leaving it to *the Bleſſing of God Almighty, the Father, Son, and Holy Ghoſt; to whom be all Honour, and Glory, now and for ever.*

FINIS.

L. II. 9. Th. Cod. Tit. 21. Conſtantinus ad Januarium.

QVoniam nonnulli Monetarii adulterina moneta, clandeſtinis ſceleribus exercent, cuncti cognoſcant, neceſſitatem ſibi incumbere hujuſmodi homines, inquirendi, ut inveſtigati tradantur Judiciis, factis conſcios per tormenta illico prodituri, ac ſic digni ſupplicii addicendi. 2. Accuſatoribus etiam eorum immunitatem permittimus; cujus modus, quoniam diſpar cenſus eſt, a Nobis per ſingulos ſtatuetur. Servos etiam qui hoc detulerint Civitate Romanâ donamus, ut eorum domini precium à Fiſco percipiant. 3. Si quis autem Militum hujuſmodi Perſonam ſuſceptam, de cuſtodia exire fecerit, Capite puniatur. A *4. Appellandi etiam privato licentia denegetur, ſi vero Miles aut Promotus hujuſmodi crimen incurrit, ſuper ejus nomine & gradu ad nos referatur. 5. Si dominum fundi vel domus conſcium eſſe probabitur, deportari eum in inſulam oportebit, cunctis ejus rebus protinus confiſcandis: Si vero eo ignaro crimen commiſſum eſt, poſſeſſionem aut domum debet amittere in qua id ſcelus admiſſum eſt. Actor fundi, vel ſervus, vel Incola, vel Colonus qui hoc miniſterium præbuit cum eo qui fecit, ſupplicio capitali plectetur, nihilominus fundo, vel domo fiſci viribus vindicanda. 6. Quod ſi Dominus ante ignorans, ut primum repperit, ſcelus prodidit perpetratum, minime poſſeſſio vel Domus ipſius proſcriptionis injuriæ ſubjacebit: Sed auctorem ac miniſtrum pœna Capitalis excipiet.* Dat. 12. Kal. Decemb. Rom. Criſpo. 2. & Conſtantino. 2. CC. Coſſ. [321.]

L. I. Cod. Th. Tit. 22. Imp. Conſtantinus, Leontio, P. P.

Omnes Solidi in quibus noſtri vultus ac veneratio una eſt, uno pretio æſtimandi ſunt atque vendendi, quanquam diverſa formæ menſura ſit: Nec enim qui majore habitu faciei extenditur, majoris eſt pretii; aut qui anguſtiore expreſſione concluditur minoris haberi credendus eſt, B *cum pondus idem exiſtat. Quod ſi quis aliter fecerit, aut capite puniri debet, aut flammis tradi, aut alia pœna mortifera. Quod ille etiam patietur, qui menſuram Circuli exterioris adraſerit, ut ponderis minuat quantitatem: Vel figuratum ſolidum adultera imitatione in vendendo ſubjecerit.* Dat. 7. Kal. Aug. Gallicano & Baſſo Coſſ. [317.]

Si

Si monetarius reus fuerit, amputetur ei manus, & ponatur ſuper monetæ Fabricam. Si inculpatio ſit, & ſe purgare velit, eat ad Ferrum calidum, & adlegiet manum ad Canſaram (candens ferrum) quod non falſum fecit. Si in Ordalio reus fuerit, fiat ei quod ſupradictum eſt. Leg. *Athelſtani* R. Jo. Brompton. p. 843.

Et omnis Monetarius qui accuſabitur quod falſum fecit, poſtquam interdictum fuit, adeat Triplex Ordalium, *& ſi culpabilis ſit, occidatur.* Leg. *Ethelredi* R. 11. 26. 27. 27. 28. 29. 30. p. 898.

De correctione Pecuniæ, ut una moneta per totas has Nationes ſine omni falſo teneatur, & nemo repudiet eam. Et qui poſthanc falſabit manum perdat unde fecerit; & nec argento, aut auro, vel ullo modo redimatur. Si Præpoſitus accuſetur quod ejus licentia quis falſum fecerit, purget ſe triplici lada, quod ſi purgationem fregerit, inde judicium habeat quod qui falſum compoſuit. Leg. *Canuti* R. 30. p. 923. C

Quicunque falſam Monetam, ſe ſciente fecerit, aut ſtudioſe expenderit, tanquam Maledictus, & Pauperum Oppreſſor, & Turbator Civitatis à Fidelium Conſortio ſeparetur. Concil. Roman. A. D. 1123.

Monetam quoque corruptam & falſam ſub tanta animadverſione corrigi ſtatuit, ut nullus qui poſſet deprehendi falſos denarios facere, aliqua redemptione, quin Oculos, & inferiores Corporis partes perderet, juvari valeret. Simeon Dunelm. A. 1108.

Joh. Brompton (p. 1000.) places it in *Anno* 1103. and ſays they were to loſe both their Eyes; ſo does *H. de Knyghton.* 2377.

Chron. Saxon. An. 1125.

Hoc anno, miſit Rex (Hen. I.) ante Chriſti Feſtum, de Normannia *in* Anglorum *Terram, & juſſit omnes Monetarios qui erant in Anglia privari membris; ſcilicet quemque dextra manu, & teſticulis; quod factum eſt quoniam qui habuit Libram non potuit ullam rem mercari uno iſtius denario, in quovis foro. Tunc* Rogerus *Epiſcopus* Sarisburienſis *miſit per totam* Angliam *& juſſit eos omnes intereſſe* Wintoniæ *ad Chriſti Feſtum. Cum eo perveniſſent, ſevocati fuerunt ſigillatim, & præciſa erat cuique dextra manus ac teſticuli. Totum hoc factum eſt intra duodecim feſti* Natalium *dies, & quidem jure Optimo, quippe damnum maximum intuliſſent toti genti tantam vim metalli vitioſi coemendo.* D

Matth.

Matth. Paris. A. 1248. H. 3.

Ipsis quoque diebus Moneta Angliæ, *per detestabiles* Tonsores & Falsarios *adeò intolerabiliter est corrupta, quod non Indigenæ vel etiam Alienigenæ eam Oculo recto, vel illæso corde poterant intueri. Circumcidebatur enim fere usque ad interiorem circulum, limbo litterato totaliter vel deleto, vel enormiter deturpato. Præceptum est igitur voce Præconiâ, in Civitatibus, Burgis, Nundinis & Foris, ex parte D.* Regis [*H.* 3.] *nequis denarius nisi legitimi ponderis, & circularis formæ acciperetur, nec quoque modo a vendente vel emente vel commutante acceptaretur, punirenturque hujusmodi præcepti transgressores. adhibita est etiam diligentia, ut memorati falsarii invenirentur, ut de tanto scelere convicti, condignâ pœna judicialiter punirentur. Facta igitur diligentissima inquisitione, inventi sunt in hoc facinore culpabiles* Judæi, Caursini *infames, & quidam Mercatores lanarum* Flandrenses. *Jussit etiam D. Rex* Francorum *omnes tales in Regno suo compertos patibulis laqueatos vento præsentari.*

There is something remarkable in this Passage, namely, that it was made Penal for any one to *take* or *receive* any Clip'd Money; which, if we had observ'd some Years ago, we had not been in the deplorable condition we are now in, in that respect.

Hen. Knyghton. p. 2463. A. 1282. Ed. I.

Rex tenuit Parliamentum suum Londoniis, & fecit mutare monetam Regni, quæ illo tempore fuit viliter retonsa, & abbreviata, unde Populus Regni graviter conquerebatur & Rex veritatem inde inquirens, & veritatem comperiens, trecentos & plures, de illo delicto & felonia publicè convicit, quorum quidam fuerunt suspensi, quidam distracti & suspensi, secundum delicti qualitatem & quantitatem.